

THE
BLACK BOOK
OF
CONSCIENCE.
OR,

God's High Court of Justice in the Soul.

Wherein the truth and sincerity, the Deceit
and Hypocrisie of every Mans heart and
ways is judged and discovered,
by their Consciences.

Very seasonable for these times, wherein wi-
cked men, under pretence of liberty of con-
science, take liberty to Sin and Blaspheme.

The 43d. Edition. By Andrew Jones

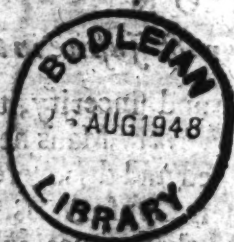
*The heart is deceitful above all things, and
desperately wicked, who can know it? I the Lord
search the heart, I try the reins, even to give e-
very man according to his ways, and according to
the fruits of his doings, Jer. 17. 9. 10.*

*Unto the pure all things are pure, but to them
that are defiled and unbelieving, is nothing pure;
but even their mind and conscience, Tit. 8. 15.*

*Take heed to yourselves what Conscience you have,
for Conscience will damn, and Conscience will save.*

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Revel. 20. 12.
I saw the dead, small and great, stand before God, and the books were opened; and another Book was opened; which is the Book of Life; and the Dead were judged of those things which were written in the book according to their Works.

There are several Books of GOD which he hath written for the good of all the Children of men: so there are two special Books, by which the Lord will proceed in Judgment against all Sons and Daughters of men. The Books which God hath given to the Children of men for the use and comfort of Salvation are these: First, and chiefest, the Books of the Old and New Testament, where Jesus Christ, in all

his Offices, King, Priest, and Prophet, for
 rule and guide us by his spirit in our hearts
 is made known & declared unto us. And there
 in likewise is set down how every one of
 ought to live & demean himself in this present
 world: with several fearful examples of
 heavy Judgments against wicked & notorious
 Sinners, in destroying the old world for
 his and wickedness, as you may see in the
 of Genesis. So likewise in destroying Sodom
 and Gomorrah, by fire from Heaven, Gen. 18.
 24, 25. And the Lord rained upon Sodom
 and Gomorrah, Fire and Brimstone, and overthrew
 those Cities, and all their Inhabitants. And
 sundry other fearful examples of Gods
 wrath and indignation, both against Sinners
 in general and particular: All which
 as St. Jude saith in his Epistle, are set forth
 for our examples, suffering the vengeance
 of the Eternal fire. Now for our examples that
 we should do as they did, to commit such sins,
 lest the Lord lay upon us such, or more
 weighty of wrath and vengeance.
 ¶ So likewise in the book of the Scripture
 is set forth the blessed and happy estate and con-
 dition of all the godly, both in this life, and
 life to come, as you may see, Psal. 1, and Psal.
 91, and Psal. 97. The godly man shall be
 preserved from the snare of the Fowler.

of Conscience.

from the noisome Pestilence. And because he
hath made the Lord his refuge, there shall no
evil befall him: So he shall give his Angels
charge over him, for so keep him in all his
ways, ver. 20. 41. The joys that are prepared
for the godly, and the eternal torments that
are appointed for the wicked are here likewise
set forth in the book of the Scripture, as you see
Mat. 15. 34. 41. To the Godly, Come ye
Blessed of my Father, (saith Christ) inherit the
Kingdom prepared for you, from the beginning
of the World. But to the ungodly, Depart
from me ye cursed, into everlasting fire, prepa-
red for the Devil and his Angels.

Another great Book of God, is the Book of
the Creatures containing those mighty works
of the Creation and Providence, wherein
the Almighty power, and goodness of
God are so plainly written, that he that runs
may read and see it. For as the Apostle saith,
Rom. 1. 20. The invisible things of him from
the creating of the World are clearly seen:
being understood (saith the Apostle) by things
that are made, even his eternal power and God-
head, so that they are without excuse. Who
as an Almighty God could come out of Nothing
and make all things? As David saith, It is no
thing but the Almighty Power and won-
derful Providence of God that bears up the
Earth

The black book

earth and upholds the foundation thereof
this Book, even the very Heathens, who know
not God in his world, who never heard of
his Christ by Salvation, are acquainted
they (I say) by seeing and reading the
works of God in the world, he certainly and
clearly there is a God, & none but a God
create those glorious creatures, the Sun,
and Stars.

So likewise there are two federal Books
which God will judge all the Sons & Daughters
of men at the last: And there are first
Book of his remembrance, written by himself
wherein the lives of men, yea, their
thoughts are recorded, as David saith, Psal.
11. The Lord knoweth the thoughts of men,
that they are vanity. And Psal. 139. 1,
saith David, O Lord, thou hast searched me
and known me, thou knowest my down-sitting
my up-rising, thou understandest my thoughts
far off. Thou compassedst my Path and my
ways. There is not a word in my mouth,
but thou, O Lord, knowest it altogether. And
enough the heart of man, as Jeremiah saith,
Jer. 27. 9. 10. is deceitful above all things,
God both exactly knoweth every running &
thou shalt. The Lord knoweth the heart, (saith
I say the Reins. There is nothing can be hid
from his eternal all-seeing eye.

And then fearfully, There is the Book of
 conscience, in which is written all our
 words, thoughts, words and deeds, and ac-
 cording to this book of conscience, and what is
 therein written, will the Lord proceed in judg-
 ment, and every mans conscience shall be his
 own Judge, Saith God, what hast thou done?
 what hast thou lived in the world? Alas, thus
 thus have I lived, saith Conscience. Con-
 science will then speak the truth, and nothing
 but the truth. O Man, (saith a wicked mans
 conscience) I have dishonoured the Name, I
 have abused thy grace and mercy, in turning it
 into wantonness. I have abused thy creatures
 in wasteful and riotous spending, to please and
 trouble my Lust, saith the Prodigal mans con-
 science; and by chambering and wantonness
 in wasting & wasting away my precious time,
 with the lascivious and voluptuous mans con-
 science. Thou gavest me time, and seasons
 of grace & mercy, & many precious opportunities,
 for a soul-advantage: whereby I might have
 wrought out my own salvation with fear and
 trembling, and so forth. Peter saith, I might
 have made my calling and election sure in my
 own heart; but instead of trusting in my own
 salvation with fear and trembling, & in waiting
 on my calling and election sure, I have despised
 my own salvation, without repentance, &c.

[illegible]

The black book

in the night, which I kept back by force
 and the cries of cheer which have been
 are enter into the ears of the Lord of
 hosts: I have (lived in pleasure on the
 and born wanton, and I have nourished
 passions in a day of slaughter, I told you (O
 Conscience) that for all your pleasures, and
 all your riches, and for all your greatness
 delight, you must come to judgment, and
 an account to God for all your actions and
 all your wealth, & how & which way you
 every penny that he lent you: did not I tell
 this Conscience? And he is my Conscience
 told me, but I thought Conscience was a thing
 no value or account. My miserable man that
 was, he thought you had voice of Conscience
 into the, my punishment is less than
 punishment heareth. Thus, and thus will my
 Conscience deal with them before the Lord.
 When Peter had denied his Lord, & when
 his conscience let him alone once, yea, twice,
 but the third time the Cock crew, and Peter
 heart smote him for what he had done, and he
 wept fast and wept bitterly. Peter did not
 stop the mouth of his conscience as
 do, and so hanged himself: No, Peter
 let the voice of his Conscience to speak
 and assigned repentance & amendment
 as David, when the Prophet Nathan

[illegible]

[illegible]

He will condemn them to Hell, before
 Heb. 9. For certain it is, there is conscience
 in every man, that sees, and observes, & takes
 notice of all their ways, and will bring a full
 charge of them, and so he is witness against
 the soul at the day of Judgment.
 Now was it that made the Apostles so joyful
 in their troubles and persecutions, when they
 were of their consciences, that they were
 Our rejoycing is this, of such consciences, the
 many of our Conscience. As that Paul and
 Silas say in Prison, for joy that
 we are, that their conscience told them they
 were happy and blessed men, notwithstanding
 their sufferings and oppressions. 2 Cor. 1. 12.

Now what conscience is, I shall briefly shew
 you, and so conclude. Conscience is a thing which
 God hath indowed the soul of man by Creation,
 and is for our comfort, if we live as well as
 we ought to do, but will be a dreadful terror to
 a whole that live and dye in their sin. For this
 conscience was in Adam before his fall, though
 he was a sinner till his fall: For where
 there is no sin, what feareth an accuser? Now
 when Adam kept the commandment of God, there
 was no cause for conscience to condemn him;
 but as soon as after Adam transgressed, his con-
 science sets in his sin, which made him flee
 from the face of God, as you may see, Gen. 3. 7, 12.

The

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And when of their long suffering and forbearance
 is made mention therein, and they bid themselves
 And this confidence is only in men's imagina-
 tion, because the mourning season, and not say-
 ing of God's love, and the Abrahams, when they
 thought only of their: but it is not so.
 Therefore confidence in man followeth in the
 further state, the further of it is more weighty
 their confidence both in them in the further
 wing to be happy, notwithstanding all that
 few of man's desire, for man of centuries
 all that can be done, in satisfaction, but
 that cannot please God, and this is not
 keeping his count in the world, and upon
 upon the life and death of the world, and
 long will be done by men, making
 pass sentence of condemnation, as a sentence
 for there is no living of conscience, and
 to speak the truth of many men's hearts
 the Lord, he they could call off our hearts
 down, (saith St. John, in John 2, 10-12)
 in great pain, and he is not in his
 in the world, and hath given this power to
 men, because men should have no power
 to sin, and he is not, but he is a
 of his heart, and saying, I am not of the
 blood of this world, therefore, man
 the guilt of Christ's blood from his conscience,
 and his conscience told him that.

of conscience. ¶

man, and that he found no cause of death in
all. Luke 23. 22. and yet curied Pilate.
away to the light of his own conscience, de-
livered the Lord of life into the hands of blasphe-
my to be crucified, and so brought the guilt
of his own blood upon his own soul.

He that will not in his conscience to reprove
himself for his sins, certainly he loves to go on
without controul: and he that will not in
his conscience to call him of his sins here,
will never be able to suffer sufficient tor-
ment for his sins hereafter: For an evil con-
science will dwell in the soul here, and shall be
tormented at death hereafter. ¶

Now then if there be such a thing in man as
conscience, and that his conscience shall either
blame or condemn him, then let every man
consider how he orders his conscience in the
world: Do not give leave to your selves to
say, say, or do any thing, but what you are
willing to show before the Lord at the last day.
Therefore let every one of us so think, and so
live, as to do that we may not have a con-
science compassed with grief, but let us live as those that
ought to have conscience within for them-
selves, that with a guilty conscience they have
in their justification in this world. What
then shall we do are there in this world, that
have an itching heart no conscience at all, and

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ther God nor Diuel, nor Heauen nor Earth, whose God is their belly, and whose end is destruction; as St. Paul saith, Phil. 3. 19.) declare their sin as Sodom, and hide it not. Woe unto them, saith the Lord, they have rewarded evil to themselves; Isa. 3. 9. This he said of thousands among us, whose conscience testifie against them, their wanton rapiers, painted faces, naked breasts, peevish looks, & other antick fashions, testifie against thousands both of men & women, that they litle mind this great truth, that conscience will declare all their doings to God, as Hamans, Darius, Nabals, and whoring men, declare their sin as Sodom, and hide it not, and so for conscience. they men burn. But let these miserable wretches know this, the Apostle saith, Woe unto them who have rewarded evil unto themselves; they have a long, black, bloody bill for conscience to pay against them at the last day of the term of their liues, as soon as ever their soules are separated from their bodies, sentence shall be passed against them, according to the light and testimony of their own conscience.

Being then conscience will give testimony of every ones works, let us not stop the mouth of Conscience, for Conscience can and will speak, & tell us what

of conscience.

Mr. Damp there are that go about to stop
the mouth of conscience, to put conscience dead
only with them, and tells them of their sin.
they cannot endure to hear that; but re-
member the miserable end of Judas, what said
his conscience to him? Thou hast betray-
ed the Lord and Master for a little silver: and
thou shalt be damned eternally but could Judas's con-
science stop the mouth of his conscience: For
his conscience so terrified him, that he
was in the money again, and so went and
hanged himself. And in God's name let us
remember the fearful estate of
many others: whose conscience made
him capable of the wrath of God (even an earth-
bound spirit) (saith Solomon, Pro. 8. 14)
who can hear: His mending and condemning
conscience who can endure it? O there is
nothing of conscience it is good. There is
no sin for God. When Conscience speaks
in such language to many for such evil
they look to turn conscience out of town,
but because they cannot possibly do this, they
take God by the nose by running willfully in
the same way that desperately give up their
souls to the Devil, and to make shipwreck of
their Conscience, Soul, and all for ever, and
then follows, as we have seen by a fearful experi-
ence) self-murder, self-hanging, brooding, in
hell.

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poisoning, or some such like accursed end
consider this all ye that forget God & his
conscience of your ways, you undermine
own salvation Many men beat with
science as Felix did with Paul Acts 24
will bear conscience so long as it speaks
but when conscience tells them through
their sins, their warring sins, then they
enough of conscience, and so puts him
they be better at leisure.

When there was no king in Israel,
man did what was good in his own eyes
where there is no conscience as in the
men like as they will; but perforce all this
science will speak home at last. If thou art
drunkard, or an adulterer, or an unchaste
lar, or whatsoever sin it is thou art guilty
conscience will make it known; & if thou art
science both condemn, thou shalt never be
her. What art the contrary? I say unto a
for thou art an hypocrite and a liar; yet thou
hast the testimony of thy conscience, that
upon thee as yet a righteous man. No diabolical
power of conscience is working in a thousand
What would the name of it? Well, give for a
ple of this lasting joy, this peace which passeth
all understanding, the want of which is
yea, worse than hell.

Think upon this & ye great ones of the
world,

of Conscience

Oh, who live in pleasure: Remember that
there is a conscience, and that there is a God,
that thou hast a precious immortal Soul;
which if thy conscience witness against, shall
throw thee into Hell. you that eat the fat and
best of the earth, and drink wine in bowls,
and cloth your selves in silks; remember that
thy conscience takes notice of all your ways, of
the pride of thy heart, of the vanity of thy life,
and searcheth all about in his Black Book; you
are like the Parrot (Prov. 7.) cry, Let us take
our fill of love and pleasure. Consider that
all these things shall have an end; when shall
the bell toll; and you must all leave
this earthly stage; who are now singing and
dancing your selves in worldly pleasures and
mirth; Oh, if God should say so now, look
not as he did to the rich fool in Luke 12, who
thought shall thy Soul be taken from thee;
what little advantage you thinke to receive
by it; that I were one of these internal and
secret sinners! What I hearken to him
that was in the voice of Christ and my
conscience.

The sighs and groans of dying men are
not very bad; but the cries and groans of the
damned in Hell, can never be imagined or ex-
pressed. Oh consider this, yet that sinning
conscience, that shall drink damnation
account

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accompanying one another in Hell; thus
 you be not found one day so much above one
 there back in Hell; certainly whole country
 of Gallantys will be tumbled down into
 the Lords broken your fleeing dead consciences
 before you go hence & be no more seen. Alas
 pity it is that persons that have the fairest
 skin, and are it were in such a glow
 beauty, goe where others, who are pity is
 such beauty should come to be inhabited by
 hellhounds & Devils in Hell. A thousand
 are, they are and spot, sin and pain
 their time, whose end is to be burned, and
 at last perishing. Hell: A thousand
 are that, who nothing, but hell. Out
 down, down, down, and call it down
 to perdition. A thousand, or a thousand
 thing, to be for want of food is nothing;
 zarah, even so, whilst Dives with his
 five hundred crabs bed of down, and
 down, down, down, down, down, down
 and down, down, down, down, down, down
 you get not Hell and a good conscience, to
 shall be your fate, & Devils your companions
 to torment you for ever; And who shall be
 to stand in the day of the Lords wrath
 who can dwell with everlasting burnings
 of Conscience in Hell shall be companions
 Hell; and those who can spot and play
 with

and T. V. all of consciences, and all of
another, shall in Hell beag torment one
another, and curse the day that ever they saw
one another, and cry out one of another, Oh
that miserable wretches are we to lose the
heaven of Heavens, for a little vain delight,
the love and favor of God, for the love and fa-
vor of wicked Companions, in whose presence
we are delighted, than in the everlasting love
of God, whose pleasures are pleasures for ever-
more. What p'oveth now that we have lost
our Heine and our Health out still and our full
of delights? O wretched creatures that we
are! who shall deliver us from this dying breath
this miserable torments? Admonish us, we
have rewarded evil to our own Souls, we are
banished far ever from the presence of the Lord,
and have utterly lost that inward peace of con-
science, the want whereof abhorre torment to
our Torments, and maketh us in our misery
more exceeding miserable.

Now the Lord giveth every one of us his peace,
his Joy, which shall be may all have, the
peace of God, which passeth all understanding
keep your hearts and minds in the Love and
Knowledge of Jesus Christ. And the blood of
Christ wash and purge our consciences from
dead works, that we may serve the Living
God; Which that we also do, the Grace of our
Lord Jesus Christ be with us all. Amen.

FINIS.

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